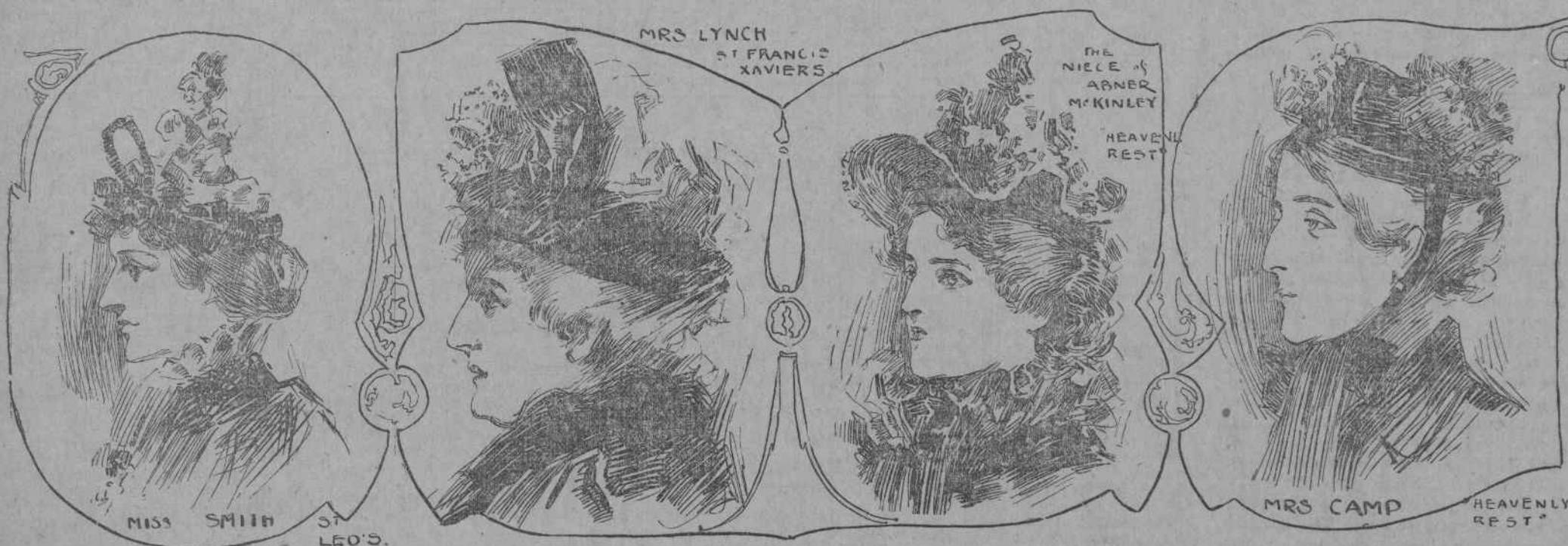


EASTER BONNETS

by Journal Artists



SAW CHRIST'S SPIRIT ONLY.

Savage Explains
the Resurrection
by Mesmerism.

HYPNOTISM was induced by Dr. Minot J. Savage at the Episcopalian Church of the Messiah yesterday. "A few years ago," said the pastor, "a man appeared in France who claimed to have discovered a power that, after him, came to be called 'Mesmerism.' Now the same thing is called hypnotism, the name only being changed. "A blessed scientific commission was appointed to investigate the matter, while Mesmer still lived, and they pronounced it all delusion and fraud. To-day there is not a competent thinker on the face of the

and told them that the world was very near an end. I omit Theodore Parker's reply, which was very witty but irrelevant, here, and call your attention only to that of Emerson. He said: 'Well, my friend, suppose the world is coming to an end. I suppose I can get along without it.' "Now the point I wish you to note as the suggestion of this reply of Emerson's is this: If a mind can see without eyes, if it can hear without ears, if it can communicate without a tongue, and that without much regard to distance and space—in other words, if I can get along without so many of these faculties and powers of mind and body in that fashion, may it not be reasonable to me to believe that I can get along without it entirely? "Now I wish you to note, friends, one thing. The things that are asserted to be taking place in the modern world are precisely similar to the happenings of which the Bible, Old Testament and New, is full—precisely similar facts. There is not a religion on the face of the earth that has not had its birth in the midst of alleged facts of a similar kind. There is not a nation on the face of the earth that

saw him and talked with him. I do not consider that the evidence that has come down to us, two thousand years old, is sufficient to establish that belief; but I believe that similar things have happened in the modern world, therefore I can believe that they happened then.

"I believe that Jesus was seen, I believe that this magnificent fact is that which inspired the early church and gave us our Easter morn. I believe that the story which grew up years and years afterward, that His physical body disappeared from the tomb of Joseph, if it is not supported by adequate proof; and if it were it would only be a difficulty to my faith.

"Jesus did not want His physical body any more than I shall want mine, and what the early disciples needed was not the belief that His physical body was raised from the dead, but that must die again if it were—but that Jesus lived right through death.

"I do not believe in death, friends; I believe in life. I believe I am to go through that process that they call death no more disturbed or troubled or changed than I am by the fact that I went through the sleep of last night and waked up this morning.

"This is my belief; I believe that Jesus lived; that all live unto Him. He is not a God of the dead, but of the living."

TO MAKE HOMES BRIGHT.

Children of the Poor Receive Gifts of Potted Plants at St. George's.

Through East Side and West Side streets in the middle hours of yesterday afternoon children went hearing tiny red flower-pots, in each of which was a growing plant with some sort of flower.

They were not wealthy children. Their raiment told that they were poor men's boys and girls, and the happy faces they wore and the fashion in which they hugged the treasures were proof enough that real live flowers were rare possessions for them.

In many of the city churches the "flower services," at which these floral favors are distributed to the children of the poor districts, are paramount in the celebration of the Easter feast. Collection is made, by committees appointed for the purpose for weeks before Easter, and thousands of plants gathered for distribution. Some of the churches parcel out, too, a great part of the flowers which are purchased for the decoration of the altars.

Probably the most liberal gifts of Easter flowers are made from St. George's Church, in Stuyvesant square. From mid forenoon yesterday groups of children loitered about the park and in the streets adjacent to the church, waiting patiently for the hour to come when the flowers should be given away.

They waited through the morning service and watched the gaily decked people go away in comfortable homes and good dinners. They waited through the hour when followed so as to be in good season for the flower service. Then they filed into the building and, after simple ceremonies, went away home, each with a souvenir of Easter day.

ALTAR A MASS OF LILIES.

Father Ducey, at St. Leo's, Praised the Generosity of the Catholic Church to Its Poor.

At St. Leo's Roman Catholic Church, in East Twenty-eighth street, the decoration of the altars was rich and profuse, but confined entirely to lilies, cut and potted, in thorough harmony with the glistening marble of the high altar.

The choir had been supplemented by a second quartet, and to the grand strains of the organ, at which Mr. Joseph Poznanski presided, was added a string orchestra of six pieces. The soloists of the mass were Miss Annie M. Weed, Mrs. Julia O'Connor, Mr. A. Baldanza and Mr. Emilio Coletti.

The Rev. Father Ducey was the celebrant of the mass, assisted by the full complement of deacons and surpliced assistants. The musical features were opened by Beethoven's overture of "Prometheus," by organ and orchestra, followed by Haydn's second mass.

The theme of Father Ducey's discourse was on the open profession of faith in Christ and His Church. Joseph went in boldly, and thus made his profession, in the face of adverse surroundings, thus showing the faith that was in him. The reverend speaker dwelt at length upon all the Christian charities, and by implication compared the attitude of the Catholic Church with other denominations toward their poor.

FLOWERS AND FEASTING.

Helen Gould's Yearly Gifts to Childers.

MISS HELEN GOULD observed Easter in her usual manner. That was going to Roxbury, Mass., where she was shipped in the Gould Memorial Church. But while she was absent from the city and her home on the Hudson, yet the effects of her annual benevolence were felt in the ranks of the poor of New York.

The giving of flowers is the pet charity of Miss Gould, and these she gives freely every Easter, but the flowers she distributes are always plants in full bloom, and she gives them to the East Side poor. That is what she did yesterday.

Miss Gould has carried on this work ever since the death of her father. Just before starting to Roxbury, Miss Gould said:

"Nothing pleases me better at Easter than to make the homes of the poor beautiful on that day. That I can do with flowers. No matter how destitute a family may be, a blooming plant seems to bring new life to the whole household. I have been in the slums with friends on Easter, and it is surprising how a little flower is adored."

Miss Gould's plants brought joy to many a desolate home yesterday and children from the various missions went home laden with plants, pots and blossoms, all of which were distributed by her agents.

It was a pretty sight at the Five Points House of Industry, There Superintendent, by Superintendent Heig and his assistants, a bowl of milk and two eggs, both covered in brilliant hues of ultra-marine blue and cardinal.

Behind them were crosses in immortalized and evergreens, also a jar of associated lilies. After the exercises they went to the dining room, where the whole 250 were feasted, the feast consisting of two loaves, a bowl of milk and two eggs, both covered in brilliant hues of ultra-marine blue and cardinal.

Uplists at another table were thirty-seven toddlers, all of them too small to sit in the dining room. They, too, were in bright array and in charge of Mrs. Newton. Each one had either a bright red or blue bow at his or her neck, and they, too, had bowls of milk, two buns with raisins in them and porridge.

And there were plants that held pyramids of eggs, which they will be reserved for distribution today.

A BIG DAY FOR LUTHERANS.

President Haas Tells Why Easter Is the Most Important Festival of the Church Year.

Editor New York Journal:

THERE is an impression very generally prevailing in this country, an impression rather strengthened than set right by the usual reports and accounts of the newspapers on this subject, that the celebration of Easter as a church festival by special festival services is confined almost solely to the Roman Catholic and the Protestant Episcopal churches. This impression is a wrong one, for it overlooks the fact that Easter is also celebrated by the Lutheran Church, a body that should scarcely be overlooked, since it numbers in the United States alone considerably over one million of communicant members, while if the whole world be taken into account, the Lutheran Church not only ranks first among all Protestant denominations, but outnumbers all the rest taken together.

This church, wherever found, observes Easter. From the bords of Norway to the Cape of Good Hope, from the Baltic Sea to the Golden Gate, she on Easter Day proclaims the tidings and raises the hymn of jubilee, "Christ the Lord is risen to-day." If it be asked what her reasons are for

such observance, it may be stated, in the first place, that she is conservative in character. Though the mother-church of Protestantism, the first to proclaim the principles of Protestantism and the first to bear the name of Protestant, she has always been conservative and has avoided the extreme and radical position of ultra-Protestantism. While in essentials occupying a more consistent and more uncompromising position than any of the other Protestant churches, she has yet in all matters pertaining to outward observances, rites and customs, adhered much more to the traditions handed down from the early Christian church, than any of the others. She has rejected only what she believes to be tainted with, or productive of, error; what was unobjectionable in itself, what could serve for edification, in the old, time-honored customs and practices of the Church, she has piously and reverently retained. Among these traditions retained was that of the church year and, of course, with it the festival of Easter, which is its germ and centre, for Easter was the first of all the ecclesiastical festivals to be observed.

In observing Easter we are in line with, and confirm the practice of, the ancient Christian church. The first annual festival celebrated by the early Christians is the feast of Easter, with its preceding preparation in the fast of Lent. The observance of Easter as an annual feast is recorded in the writings of the church fathers as early as the second century of the Christian era. In fact, one of the very earliest controversies in the Christian Church was concerning the precise time when Easter should be celebrated.

Further, in observing Easter we are acting in concert with the overwhelming majority of Christendom at the present day. Not only the Greek and Roman churches, but the majority of Protestants as well observe this day. It is in fact, only the churches and sects dominated by Calvinistic and Socinian influences that hold aloof from such observance. The common observance of Easter is, therefore, one of the bonds of union that connect Christians, otherwise thus only too widely separated. Should not every such bond be zealously and jealously guarded?

All Christians, with very insignificant exceptions, observe the Lord's day, Sunday. For all these the observance of Easter ought to be a matter of course, prompted by simple consistency. The germ of the celebration of Easter in the Christian Church is still further back than the observance of an annual Easter feast. They are to be found in the observance of the Lord's day, the first day of the week, as distinct from the seventh day, the Jewish Sabbath. The choice of the Lord's day and its substitution for the Sabbath of the Old Testament was determined, as even the canon of the day indicates, by no other consideration than because it was the day of the resurrection of Christ. If then we so far conform to the ancient Christian traditions as to celebrate a day in memory of the resurrection of Christ, why be inconsistent and object to the celebration of this fact when in the course of the year the season recurs which we know to have been at least approximately that of Christ's passion and resurrection?

Other churches from time to time observe special seasons of revival, of prayer, etc. The choice of these seasons is usually determined by individual preference, whether it be that of the individual minister or part of a denomination represented in a certain locality, or even an entire denomination or several of them. The means employed to attain the end sought are, if possible, still more a matter of individual choice. We Lutherans prefer and consider the more expedient to hold fast to the seasons sanctioned by the common consent of the entire Christian Church during centuries of her existence. We find the observance of the church year with its festivals to be a safeguard against too great individualism, while we are equally convinced that such observance meets all the requirements and answers all the needs of the Christian, and that, too, in a most harmonious manner, since its principle is the setting forth of the salient facts in the life of our Lord and Gospel history in general.

The church year brings facts to our notice, the fundamental facts on which our Christian faith is based. These facts all relate to Christ. He is the central figure. Now as the resurrection of Christ is the pivotal fact of His whole life, so naturally the memorial celebration of His resurrection on Easter day is the pivotal feast of feasts.

May the day soon dawn when Christendom will return to the plain old Gospel, then there will be a celebration of Easter not only in outward acts of worship, but in very fact, which after all is the essential, that as "He liveth we shall live also."

REV. DR. GEORGE C. F. HAAS, Pastor of St. Mark's Evangelical Lutheran Church, No. 64 Seventh Street, New York City.

These wondrous minds of ours, these souls — ourselves — can under certain conditions see without eyes and hear without ears, and communicate half round the globe without any of the ordinary means of communication.

I, our friends who have passed over are alive at all, they are alive now in the same natural sense as we are, and under the same univ'se and beneath the guidance of the same Father that we are.

No belief at all is better than a belief that God is heartless and cruel, and that the smok of the torment of the great majority is to ascend and cloud the far heavens for ever and ever. — MINOT J. SAVAGE.



earth who does not know that a hundred times more than Mesmer claimed is true. "What does this mean? It means simply that we are beginning to study these wonderful minds of ours. The mind of man is the last continent on earth to be explored. Until these modern years it has been more unknown than the wilds of darkest Africa itself. We are, however, beginning to study the mind of man. We have found not only how these marvellous miracles are true, but we have found that clairvoyance, telepathy, is true. I mean by this — be sure you understand me — not that all that is said by those who claim to be clairvoyant and clairdistant is so. No, I simply mean it is true in some cases. A. A. A.

"It is said that Ralph Waldo Emerson and Theodore Parker were one day taking a walk in Concord when a believer in the Second Advent rushed wildly up to them

has not been telling these stories from the beginning.

"What are they? They are visions, they are voices, they are messages coming from across the border.

"If you are not ready to investigate facts like these in the modern world why should you believe precisely similar facts two thousand, three thousand, four thousand years old on the testimony of nobody knows who? When you cannot possibly investigate them to find out whether they are credible witnesses or not, or whether they really saw what they asserted to have seen?

"Now, a word in regard to the reappearance of Jesus after death. I told you that I did not believe that the body, the physical body of Jesus, was raised from the dead. I do believe, however, that his disciples

"The growth of civilization, the higher interpretation of the scriptures are as one with the natural tenderness of the heart in the belief that good will sometime overcome evil, and that even hell shall eventually be heaven."

C. H. EATON.

